

A New Letter  
Concerning the  
JE V V E S,

Written by the  
FRENCH AMBASSADOR,  
A T  
Constantinople,

To his Brother the  
*French Resident at V E N I C E.*

Being a true Relation of the Proceedings of the  
*Israelites*, the wonderful Miracles wrought by  
their Prophet, with the terrible Judgments that  
have fallen upon the *Turks*.

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L O N D O N,  
Printed by A. Maxwell for Robert Boulter, at the  
*Turks-Head* in Cornhil, 1666.



*The Translation of a Letter from Constantinople, written by the French Ambassador Monsieur de Cheaumont, &c.*

**H**ere are great Novelties about a Messiah of the *Jews*; he is expected here in brief. It's said, That the Grand Signior will be content to yeild him the Crown of whole *Palestine*. The most part of the *Jews* here meddle no more with Trading, but prepare to go for *Jerusalem*: At the first we mocked at them, and made no account of it; but now by all appearances we fear that it is good earnest.

*From a French Consul at Smyrna, unto one Sir Rosano a Christian at Livorn.*

Here are great Novelties by the arrival of a King of the *Jews* in this Town, who is a Person of great Consideration, and of great Wisdom, of whom the *Turks* have great esteem. Our Nation remains in some fear, God grant it may not cause us some damage.

*From Paris, Febr. 19. 1666.*

The rumour concerning the *Jews*, continues here daily, and that they are gathering together under one Man, who saith not, that he is the Messiah, as it is reported; but only, That by Divine Revelation he is raised, and sent to gather up the whole Nation of the *Jews* from all parts of the World, and to teach them

to know the Messiah to come, which hitherto they have not known: It's said, That something of God appears in him.

*Abraham Perena*, a rich *Jew* of this Town, parted on Monday last with his Family for *Jerusalem*, after he had taken his leave of our Magistrate, and acknowledged his thankfulness for the favour he and his Nation in their dispersion had received here, &c. It's said he offered to sell a Countrey-house of his worth Three thousand pounds *sterling*, at much less, and that on this Condition, That the Buyer should not pay one farthing till he be convinced in his own Conscience, That the *Jews* have a King.

On the tenth of *March* came divers Letters from *Gaza*, *Smyrna*, *Livorn* and *Venice*, bringing our *Jews* such comfortable News, that yesterday they testified such joy, as never was seen here before: The matter was this, That now the four Prophets which the King *Sabbathi* expected from *Aleppo*, to accompany him for *Constantinople*, were come; and that on the 18th of *December*, the King, who a while had kept in at *Smyrna*, went forth in publick; which the *Turks* perceiving, went to the *Cadi* of the Town, saying, There was one that professed himself to be King of the *Jews*: The *Cadi* or Sheriff of the Town judging that matter pertained to the *Bassa*, sent to him about it. He at first grew angry, resolving to Massacre all the *Jews*, and to that purpose gave order to his Captains to be ready for the next morning: But that very night appeared to them the Prophet *Elias* in a fiery Colonn, saying to him, Take heed of doing any harm to the *Jews*. This so terrified and struck down his mind, that he craved pardon; and consequently, instead of executing his Cruel Design, he gave forth order, not to do any harm to any *Jew*. And from thenceforth the King marched up and down the City without any molestation. On a night as the King went to bathe himself in a River, (that is, as is the manner of Penitents, to wash themselves with cold water, yea, in the  
midst

midst of Winter) the Constable of the Watch met him, and asked if he was a *Jew*; and because the King did not answer, he lift up his Staff to strike him; but feeling his arm grow stiff, and not able to move it more; he cryed out, *I now acknowledge thou art the King, pray pardon me*: He said, Stay till it be morning; and then he restored him in the Name of the God of *Israel*. On the 5th or 6th of *January*, the King with his four Prophets took Ship to go to *Constantinople*; without any Mariner, (as some say) or Pilate. He being aboard the Ship, was taken up in a fiery Co'omn, and went so swift, that the King commanded to take some Port, because he was to arrive at *Constantinople* not before the 17th of *Schebet* (or *January 21*.) Note, that the number of Prophets doth encrease daily, amongst Women and Children, as well as amongst Men; and that *Elias* had shewed himself at *Constantinople*, *Smyrna*, *Aleppo*, and divers other places, and that publicly, speaking unto the people openly. There are Prophets likewise at *Constantinople*. And by reason of *Elias* his appearing and speaking to them, there was celebrated great joy in their Synagogues. This the Great *Turk* having heard, sent for some of the chiefeft of the Jewish Synagogue, and askt them about their King: They said, They knew none but himself: He commanded them to deliver him into his hands within seven days, if not, that they all sh<sup>d</sup> be put to death.

This made a great stir at *Constantinople* amongst both *Jews* and *Turks*: The Mother of the Great *Turk* being warned by *Elias* himself, came to her Son, beseeching him to Revoke his Sentence; but to no effect. The next day arose a great Obscurity in the Town, which lasted two dayes and two nights, so that one could not see another; and afterward there fell a sh<sup>ow</sup>r of Hail stones as big as Hens Eggs, able to kill a man; whence the common people were so affrighted, that they cryed out, That all this was occasioned by the Sentence pronounced against the *Jews*; and prayed the Great Lord to revoke his Sentence:

tence: But all this was in vain, had not God sent to him the Prophet *Elias*, warning him not to do any harm unto the Jews, and instructing him how he should deal with the King. This then being hapned, and the Great Turk being quite changed, he sent again for the chief Rabbies, and told them, he would send an Ambassadour for their King and receive him honourably, as he did indeed. But it came not to *Smyrna*, till after the departure of the King. So much for a Compendium of those fore-named Letters.

Now concerning the arrival of the King, at *Constantinople*, it's affirmed from *Venice* Jan. the 6. that the Great Lord received him with much respect, setting him on Horseback, and on his right hand, &c. But to be sure in these particulars, we must expect yet one seven-night longer. As for the two Tribes and half, they are said by these Letters not to be in, but near *Gaza*.

*The Copy of a Bill, written by Mr. Plettenberg, Resident for the Emperor at Dresden, Feb. 6.*

He that dispersed *Israel*, will gather Him: The Mouths of all from the East are enlarged concerning the New King: of which it is said, *Psal. 149. Sing unto the Lord a New Song*, Thou mayst say, I pray Sir your opinion, whether an earthly King may satisfie the hope that hath been conceived touching the MESSIAH?

*Lift*

*Lift up your Heads, this is the Wonderful Year, Feb. 26.*

1666.

[ Much beloved, and Brother in the hope of *Israel*: being returned out of *North-Holland*, I found your most acceptable Letters, Dated *Feb. 9.* wherein I see how to you, to *M. I. & M. K.* my News concerning the progress of the *Israelitish* affairs; have been most welcome. Now that I may add this to your joy, I would have you take it for certain, our Jews yesterday received from *Alcaire, Liworn, and Venice*, so many letters, and of so great credit, that all of them publickly in their Synagogues do now believe, that the Tribes of *Ruben, Gad*, and the half of *Manasseh* are come to *Gaza*, as the Prophet *Nathan* foretold. And that at *Smyrna*, King *Sabbathai Levi*, doth now publickly shew himself abroad, and professeth himself to be *King of the Jews*. For hitherto, for a time he lay incognito, untill by signs and many wonders; he had demonstrated he did act in the name of God, and not in his own. Among which signs whereby he proved himself to be sent of God; is, That he foretold the sudden death of some men, and the very day thereof. And that he premonished men of an obscure darkness, with a marvelous shoure of Hail. And especially he commanded a Fire to be made in a publick place, in the presence of many beholders; as well of Christians, as of Turks, and Jews; and entered into the fire twice or thrice, without any hurt to his Garments, or to an hair of his head: With these, and the like prodigious signs he hath now gained so great authority to himself; that he is not afraid to go in the streets of the City in kingly manner, with a great Retinue of Attendants. Yea, moreover the King said; he is suddenly to go to *Constantinople*; And that in the month of *June* next, *The Redemption of Israel will be published throughout the whole World*. And which is more, now came some Letters from  
*Venice,*

*Venice*, and *Vienna*, which affi in the King is arrived at *Constantinople*, and is there Reverently received: which thing, if true, this day or the next, tidings from *Constantinople* will tell us. The cause wherefore our Merchants at *Smyrna* have hitherto written nothing concerning this King, is, that by reason of the Incredulity of the *Jews*, as well at *Smyrna*, as at *Constantinople*, he kept himself so long in private. Now by the passages and votes of all, he is come forth from his private withdrawing, and will go straight on to *Constantinople*, and that in the company of 400. Prophets, sent to him from *Aleppo*; and with a great multitude of *Jews*: so that the doubting touching the fact will cease, when the Great Turk shall spontaneously yield the King his Request: but there will remain a dispute touching the equity.

Behold here the Title of a little book of Prayers, written and prescribed by *Nathan* the Prophet for all the *Jews*; which takes much among the *Jews*, and hath some esteem among *Christians*. I have begun to translate it.

*Thou shalt Meditate therein day and night.*

*The Order of Dayly prayers to prepare every man. that he may Order his steps in the way which is right and straight before God, and may turn himself to the Lord; that he may have compassion upon us; and we may behold the delight of the Lord, and view; and behold his Temple.*

In the Year, wherein God bestowed upon me an Anointed of my People. *Zech. 8. 7.*

**FINIS.**



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